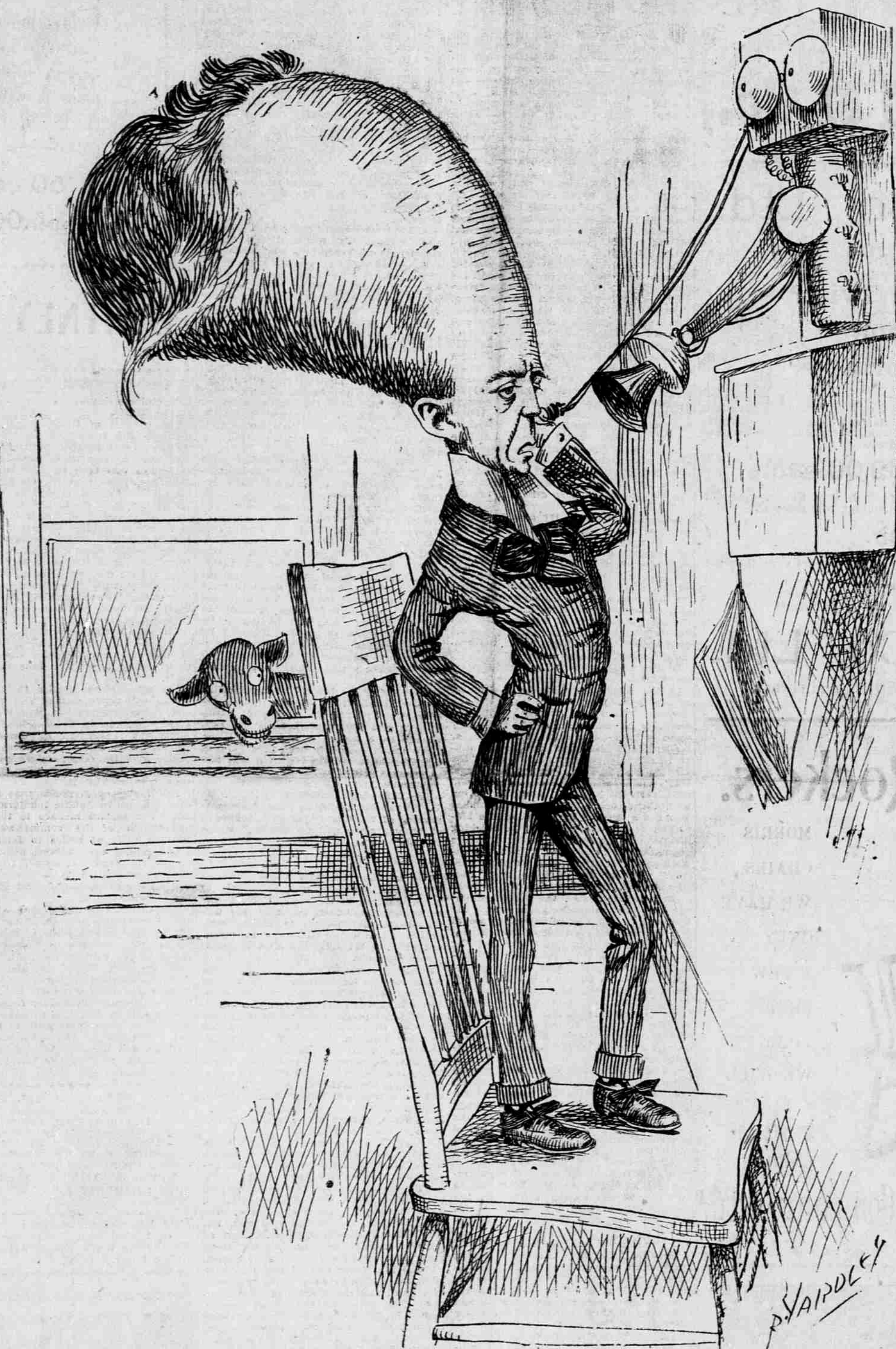


## MORE CONTEMPT.



THE JUDGE--Hello Grand Jury! I Find I Have the Contempt of the Whole Community. I Order You to Indict Everybody.

## PROF. STUBBS' VIEWS ON THE LABOR QUESTION ON THE ISLAND PLANTATIONS AS GIVEN IN AN OFFICIAL REPORT

It is difficult to treat this subject in a short article, and yet no study of the agricultural conditions of the Islands would be complete without reference to this important factor. For a half century the resources and ingenuity of the planters of these Islands have been taxed to their utmost in devising the best means of procuring laborers suitable for their work. Special commissioners have been dispatched to distant parts of the globe for the purpose of securing the desired immigration. Earnest efforts have been made in the way of carefully prepared reports and extensive correspondence. Large sums of money have been expended for costly voyages in the hope of obtaining permanent additions to the population of the Islands which would develop and maintain the growing agricultural culture. And yet the struggle continues. From the first arrival of coolies, in 1853, to the present time there has been

no cessation in the arduous efforts to obtain an adequate supply of labor for the plantations. The Royal Hawaiian Agricultural Society, established in 1850, issued a circular stating that "the introduction of coolie labor from China to supply the places of the rapidly decreasing native population was a subject of great importance." In 1853 the first introduction of coolies was made and the experiment was satisfactory. They proved able and willing laborers and quieted for a while all apprehension of future trouble in obtaining labor. Other cargoes were soon sent for and received.

But while the coolies were and are good workers it was soon discovered that laborers imported for plantations could not be relied upon as permanent settlers and homeseekers, and were therefore, from a state standpoint, very undesirable immigrants. The planters wanted laborers for profit; the King desired permanent settlers for the benefit of the country. To bring in immigrants required funds, which the former alone could supply, but they were unwilling to burden them-

selves with the trouble and expense of families. Hence the plans of the King failed. In 1859 a few South Sea Islanders were landed on Kauai to work on a plantation under contract. They resembled Hawaiians, were educated and had Christian names. It was hoped that this beginning would be the means, ultimately, of repopulating the islands and supplying the needed labor, but the hope was never realized, as will be shown later. In 1863 another cry for importation of labor was heard, but the inquiry was everywhere made: Whom and how? The importation of white men as laborers was inadmissible; ditto with negroes. The coolie was an undesirable citizen and as a laborer of no great value. Private planters would import only men, rejecting women and children. Laborers could not be obtained from Pacific Islands; therefore resort must again be had to China.

In the meanwhile sugar production increased rapidly. New plantations were opened and more labor demanded. The statesmen decried plantation morals, due to the large excess of men over women; they deprecated the class of coolies imported, and appealed to the patriotism of the planters to aid the Government in introducing carefully selected agriculturists.

A plan was suggested of introducing to Hawaii certain races of the Malay Archipelago, but the Government was without the means of consummating so favorable a project. In this imperative demand for labor the only alternative left was to introduce more coolies, which was done. The "Chinese coolie system," as it was called at this time, had an odium attached to it almost equal to that of the slave trade. It was reported that men had been actually purchased from the mandarins for a few dollars each, while the contractors picked up vagrants and sold them at public auction in the markets of Peru and elsewhere. The horrors of the slave trade were in some instances repeated and the deported coolies often succumbed to brutal privations, and hard-

(Continued on Page 2.)

## CATHOLIC CELEBRATION

The Annual Feast of the Holy Ghost.

### PREPARATIONS FOR SOLEMNITY

Thousands Will Mingle Saturday and Sunday in Celebration of Isabella's Fete Day.

The Catholic Church and the grounds surrounding it are taking on a gala appearance in preparation for the Feast of the Holy Ghost on Saturday and Sunday.

Flagpoles are being erected, and booths of gay bunting are being built about a large stand that has been constructed for the Territorial Band, which will be in attendance, to play festive airs vigorously, and make joyful sounds to aid in the general rejoicing.

The blessing of the food for the poor will take place at 7:30 p. m., Saturday Evening, and the opening of the bazaar and auction for the benefit of the society will immediately follow. There will be music and electric illuminations of the grounds up to 11:30 p. m., and at 7 o'clock on Sunday morning the celebration will be resumed, the distribution of the offerings to the poor of all nationalities beginning at that hour.

High pontifical mass, with a Portuguese sermon, will be held at 10:30 a. m., music by the St. Louis Band to accompany the before and after mass procession with flag and crown.

A grand dinner for the poor of the parish will be served at 1 p. m., and at 3 p. m. there will be a concert by the Hawaiian Band. The closing of the celebration will be at 5 o'clock p. m.

The officers who have the celebration in charge are: President, J. P. Rodrigues; vice president, M. A. Gonsalves; secretary, J. S. Ramos; treasurer, M. R. A. Vierra, and directors, J. M. Gomes, Joaquin do Silva, M. S. Nascimento, J. P. Dias and M. Goes.

In regard to the Feast of the Holy Ghost celebrated here last year, the Advertiser of June 4, 1900, contained the following:

"This celebration takes place annually at the Roman Catholic Church on the eve of the Pentecost, and is attended by thousands of the sons and daughters of Portugal.

"On Saturday evening the ceremonies marking the commencement of the festival were begun in the church, where a mass was said, and the bishop administered the special blessing of the day. Thence a procession of the clergy headed by the Bishop of Panopolis, accompanied by the Irmandade do Espirito Santo, or brotherhood of the Holy Ghost, carried the banner of the Holy Ghost and the symbolic crown and scepter of Isabella of Portugal, to the shrine which had been especially erected in the avenue in front of the office of the bishop facing Fort street.

"The shrine is intended to represent a palace, such as the one to which Isabella journeyed more than 800 years ago, when she vowed during her lifetime to observe a special feast upon that day, as a reverent devotion to the Holy Ghost. She at that time laid her crown and scepter on the altar and much money and gifts were provided for the poor. The death of the queen, however, did not efface the spirit of the festival from the minds of her subjects, and succeeding generations have continued to carry out the feast in the mother country without a break to the present day.

"In Hawaii the first observation of the feast was many years ago in Kau, Hawaii, during an earthquake. A society of the Holy Ghost brotherhood was organized, and the festival or fete was observed in a small way. Later, the feast was begun in Honolulu, although, to a certain extent, it was discouraged on the part of the clergy because of the practice of the celebrants to imbibe too much wine. Finally the Catholic church took the fete under its own auspices, and made it a part of the religious work of the diocese. Year by year the feast has assumed a greater interest for the Portuguese, and is now recognized as the one great national and religious feast of the year, marked by a devotion to the Holy Ghost which is unparalleled in the history of modern religious festivals.

### A SYMBOLIC REPRESENTATION.

"Many of the Portuguese do not readily understand the true purport of the fete, and therefore, the symbols of the crown, the scepter, and the blessing of food and giving of a dinner to the poor, are carried out to the full extent to impress its meaning upon their minds.

"After the crown and the scepter banners had been deposited in the flower bedecked shrine, the foods which rested upon the gorgeous table were blessed. The altar upon which the crown was placed was lighted with many candelabra, and presented a very pretty picture. The entire structure was raised, and prevented the crowds

(Continued on Page 2.)